

THE GENEVAN BIBLE

Notes on its Production
and Distribution

BY

CHARLES EASON, M.A.,

Author of "The Douay Bible in Ireland."

DUBLIN :
EASON & SON, LTD.
1937.

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Lazarus Ministry Press

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NOTE FOR READERS.

To facilitate reference to the various editions of the Genevan Bible I have adopted the letters used by Westcott in his History of the English Bible, viz.—Gt. for the New Testament of 1557; G. for the Genevan Bible of 1560; and T. for Tomson's New Testament and the Bibles in which this takes the place of the New Testament of the Bible of 1560, also Tj. for Tomson's N.T. with Junius' Notes on Revelation and H.C. for the Historical Catalogue of the British and Foreign Bible Society. See page 41.

NOTE.—Tomson did not revise Genevan Version of Old Testament. His New Testament took the place of the New Testament in Genevan Bible of 1560.

ADDITIONS TO SUPPLEMENTAL LIST

1575 G. 8vo. N.T. London. C. Barker,
816 pp. In British Museum.

1577 G. 16mo. N.T. London. C. Barker,
279 ff. In British Museum.

1598. G. 48mo.—New Testament,
London. Deputies C. Barker, from
Catalogue of Bibles in Caxton Exhibition
1877, by H. Stevens.

1600 G. 32mo. N.T. London. R. Barker.

1601 T. 8vo. N.T. Printed by Canin,
Dort. In British Museum.

Preface

The Genevan Bible was the popular Bible of the English people from 1560 till well on in the 17th century, and the reading of it helped to spread Reformation doctrines. The notes of Junius are strongly anti-papal, and were an important influence in creating the bitter antagonism to Roman Catholicism which prevailed in the first half of the 17th century. I have given information about Junius and his notes because I think their influence has not been sufficiently recognised by historians.

There are many histories of the English Bible : Anderson's, Eadie's, Moulton's, Westcott's, Dore's, and others, but the facts about the Genevan version are scattered through these, and it seems to me worth while to bring them together in such a way as to be a guide to those who desire to follow the story of its production and distribution.

I start from the Historical Catalogue of the British and Foreign Bible Society, which contains over 120 editions, and I have compiled a table of 68 editions not in H.C. that I have traced; and given size and date of printing, and notes on various copies.

The editions fall into 3 groups. (1) The editions that follow the first edition of 1560. (2) The editions in which Tomson's New Testament of 1576 is substituted for the New Testament of the Bible of 1560. (3) The Bibles from 1598 which contain the Notes on Revelation of Francis Junius.

I thank the Librarians and others who have so readily responded to my requests for information as to the copies in their possession. It is probable that there are editions in private hands which require to be added to my list. I hope that the examination of this list may lead some to identify their copies, and report editions not in my tables.

My special thanks are due to the staff of the Library of Trinity College, Dublin, for the trouble they took to put before me the valuable Bibles in their collection. See page 43.

CHARLES EASON.

An excellent introduction to the whole subject will be found in a small pamphlet of 64 pp., price One Shilling, published by the Trustees of the British Museum, entitled :—“Guide to the Manuscripts and Printed Books, exhibited in Celebration of the Tercentenary of the Authorised Version 1911, reprinted 1927.”

NOTE—The Genevan Bible is generally called the “Breeches” Bible because in Genesis, Chapter 3, v. 7 the translation is “they sewed fig tree leaves together and made themselves breeches.” This enables everyone at once to identify the book as the Genevan Bible, but I do not use the name, as it has no significance, while “Genevan” at once describes the translation as having originated in Geneva.

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The Genevan Bible

CHAPTER I.

The Reformation in the 16th century was due to many causes, but the most important factor was the reading of the Bible by the people, which became possible by the printing of translations of the Bible in the vernacular after the closing years of the 15th century. The most widely circulated of the English versions was the Genevan Bible, produced in Geneva in 1560.

The Popularity of the Genevan Bible.

The popularity of the Genevan Bible may be gauged by the number of editions compared with those of other Bibles published after 1560—Tindale's New Testament, 5 editions ; Great Bible, 7 editions ; Bishop's Bible, 22 editions ; New Testament of Bishop's Bible, 14 editions—total 48 editions. Genevan Bible and New Testament—say—over 180 editions. The notes, especially those in Tomson's New Testament, expressed the views of the Puritans, and did much to popularise them.

Westcott says—"From the time of its first appearance the Genevan Bible became the household Bible of the English-speaking nations ; and it continued to be so for about three-quarters of a century. The convenience of its form and the simple clearness of its notes gained it a wide popularity with the mass of the people."

Rev. N. Pocock says—"This country was overrun by Puritanism in the reign of Elizabeth. This Puritan spirit was fostered and encouraged by the Calvinistic notes which appeared in the margins of the Genevan Bible. Its use will at least go far to account for the almost uniformly Calvinistic tone of all English Divinity during the time of Elizabeth and James I. This was the system of doctrine adopted by quite all the reformers of Elizabeth's reign."

J. R. Dore says—"The Genevan version had attained a large circulation, and its mischievous glosses were undermining the Church of England."

The editors of the Historical Catalogue say (p. 61)—"Its phrases found an echo in Scripture quotations from Shakespeare to Bunyan."

Dr. Eadie points out that Queen Elizabeth objected to preachers but the people read the Bible and the notes became doubly precious to them, and the circulation was in this way increased. He also gives the names of many divines who used the Genevan version in the pulpit, and this continued to the middle of the 17th century.

Another fact exemplifying the wide use of the Genevan Bible is the "Soldiers' Pocket Bible," printed for the use of Cromwell's soldiers in 1643. It consists of a collection of 122 texts under appropriate headings. All but one—Francis Fry says—are taken from the Genevan Bible. Only 6 texts are taken from the New Testament. The text Matt. 5, 44, "Love your enemies," is under the heading, "A soldier

must love his enemies as they are his enemies and hate them as they are God's enemies."

A recent author, Mr. Richmond Noble, has written a book entitled, "Shakespeare's Biblical Knowledge," in which he traces the Scripture references in the plays to their sources. He attributes a large proportion of the references to the Genevan Bible, both the original edition of 1560 and the edition with Tomson's New Testament (of 1576).

"That Shakespeare relied on Biblical allusion for enhanced appreciation of some of his points argues familiarity with the Bible on the part of his audience, even if we did not know already that the Bible was the commonest and most discussed book of the day."

"It was not until 1587, when the Tomson New Testament began to supersede the ordinary Genevan Testament, that large quantities of Bibles began to appear on the market, and it was not until the nineties that those quantities were such as to prove a considerable school demand."

"As an auxiliary to command the attention of the audience the Bible served him admirably. It was a book in which many were read, and with whose leading features all in some way were more or less familiar. Accordingly, the effect of an ordinary phrase could be heightened by giving a Biblical touch, and what otherwise might have been flat and undramatic would become vivid and arresting."

Versions prior to the Genevan.

The translations which preceded the Genevan Bible were Tindale's New Testament and Pentateuch 1525-1536; Coverdale's Bible 1535; Matthews (John Rogers) Bible 1537; the Great Bible—Coverdale's work—1539, and Taverner's Bible 1539. The Great Bible was the authorised Bible up to the publication of the Bishop's Bible in 1568.

Since the publication of these Bibles 1526-1539 considerable progress had been made in the knowledge of Greek. Robert Stephens had printed 4 editions of the Greek New Testament 1546-1551, and had moved his printing press from Paris to Geneva in 1551. The 3rd edition 1550 (*Editio Regia*) is the text from which the *Texus Receptus* of the ordinary Greek Text prior to 1881 is substantially derived.

Sir Frederic Kenyon *The Story of the Bible*, 1936, page 45, says—"It is this text which (with very slight alterations) continued to be reprinted for the next three hundred years, and is still to be found in our Greek Testament." He sums up the facts thus "The Genevans and King James's revisers had the 'received text' of 1550. All alike were in fact accepting as the authentic Greek text the form which it had assumed after 1,400 years of transmission by manuscript, and with the deterioration, small in each detail but cumulatively great, due to the errors of scribes and the well-meant efforts of editors."

"It is essential to understand how very slender were the resources at the disposal of the editor of 1550 compared with those at our service to-day. Stephanus used mainly the text of Erasmus, but revised it to some extent from the Complutensian edition and from fifteen manuscripts to which he had access in Paris. One of these was really old, that which is now known as the *Codex Bezae*, but . . . little use was

made of it. The rest were all late manuscripts, from the tenth to the fifteenth century. They represent only the standard Byzantine text."

A number of translations into Latin had been made from Hebrew and Greek, and translations had come out in German and French and other European languages, all were used in the production of the Genevan Bible. The revision of Olivetan's French Bible was going on in Geneva at the same time.*

Beza brought out his Latin New Testament in 1556 and 1559. He settled in Geneva in 1558, became President of Calvin's College, and succeeded Calvin as head of the Church at Geneva in 1564. Westcott says—"Beza (1556) made some use of the various readings of Greek Manuscripts which had been collected in a convenient form by Stephens in his Greek Testament of 1550 (ed. *Regia*), but as yet, in spite of the great advances which had been made in scholarship, the true principles of Greek criticism were wholly unknown, and the text which served as the basis of translation was as faulty as before."

In 1553, when Mary became Queen, many reformers fled to Basle, Zurich, Frankfort, Geneva and other places. One of the leaders was William Whittingham, who went to Geneva in 1555.

William Whittingham.

He was a native of Chester, born about 1524 of a good Cheshire family. He was brought up in the ways of a gentleman of that period. He went to Brazenose College, Oxford, graduated B.A. in 1540 and became a Fellow of All Souls College. He took the degree of M.A., and studied languages and Civil Law with the intention of entering the sphere of politics. He went to France in 1550, and spent some years at Orleans, at that time noted for its study of Civil Law, for the purity with which the French language was spoken, and for the cultivation of the art of Poetry. He loved music, and played the harp and viol. From Orleans he went to Paris, and at the request of the English Ambassador he would occasionally frequent the Court. From France he went to Germany, visited some Universities, and in 1552 visited Calvin at Geneva. He returned to England in the summer of 1553, but left it in October, and took up his residence in Geneva in 1555. (See Life, by Rev. J. Hay Colligan, 1936).

The New Testament of 1557.

In 1557 Whittingham brought out a New Testament, 8vo (128 x 85 mm.) which was printed in Geneva by Conrad Badius. It was in Roman type and divided into verses taken from the 1551 Greek Testament of Robert Stephens. It was furnished with marginal notes.

Sir Frederic Kenyon says—"The Hebrew Old Testament was divided into verses by Rabbi Nathan in 1448 (first printed in a Venice edition of 1524). This division was adopted in the Latin Bible of Pagninus in 1528, with a different division in the N.T. The first Bible that has the present verse division in both Testaments is Stephanus' Vulgate of 1555" page 51n.

*I give in an appendix Westcott's tables showing the versions used by successive translators.

The N.T. of 1557 had as Preface an Epistle (of 16 pp.) by John Calvin, entitled, "Christ is the end of the Law," and an address, "To the Reader Mercy and peace through Christ our Saviour." In this it is said that "the text was diligently revised by the most approved Greek examples and conferences of translations in other tongues." To the Four Gospels was prefixed a summary of contents called, "The argument of the Gospel writ by the four Evangelists," and a similar argument is prefixed to the Acts and each of the Epistles. Francis Fry made a detailed study of the text and proved that it is a revision of Tindale's New Testament of 1534, not a new translation.

The Genevan Bible of 1560.

Whittingham and others then set about a complete translation of the Bible.

Westcott says—"In the Old Testament they took the Great Bible as their basis and corrected its text, without ever substituting for it a new translation. Even where the changes are greatest the original foundation can still be traced, and the new work fairly harmonises with the old. One chief aim of the revisers seems to have been to make the translation as nearly verbal as possible, and consequently in a number of passages they replace the renderings of the Zurich scholars (Coverdale) or Munster by those of Pagninus. At the same time there is abundant evidence to shew that they were perfectly competent to deal independently with points of Hebrew scholarship; and minute changes in expression shew that they were not indifferent to style."

"The Genevan New Testament is little more than the record of the application of Beza's translation and commentary to Tindale's Testament in three successive stages, first in the separate New Testament of 1557 (Gt.), next in the Bible of 1560 (G), and lastly in the New Testament of L. Tomson in 1576 (T)."

Coverdale was in Geneva in 1558, but left early in 1559. It may be presumed that he was consulted till he left, but one instance suggests that his influence was not great. Tindale translated "Ecclesia" by "Congregation" and Coverdale followed him in the Bible of 1535 and the Great Bible—all editions. Whittingham's New Testament 1557 does the same, but in the Bible of 1560 "Congregation" is dropped and "Church" substituted. "Congregation" appears in all the editions of the Great Bible up to the last—1569. The Bishop's Bible, Matt. 16, 18 also reads, "Upon this rock I will build my congregation."

The Genevan Bibles were printed in Geneva up to 1575. A patent for printing Bibles in London was granted to John Bodley for 7 years in 1562, but owing to the necessity of getting a licence from some episcopal authority no use was made of it. Archbishop Parker was not satisfied with the Genevan Bible, and in the year 1565 he began the work of producing a new translation which appeared in 1568—the Bishop's Bible.

After he died in 1575, the printing of Bibles in London by Christopher Barker began, and was continued by his successors for 100 years.

The New Testament of Lawrence Tomson.

In 1576 Lawrence Tomson brought out an edition of the New Testament. The text (see Comparison of Texts pages 13-15) varies somewhat from that of the Genevan Bible following Beza's edition of the New Testament in Greek and Latin. The notes are entirely new, being Beza's notes "englished by L. Tomson."

In 1587 a quarto edition of the Genevan Bible was brought out in which Tomson's New Testament text and notes were substituted for the New Testament of 1560. Some preferred the 1560 version, so there are two series of Genevan Bibles, one with the N.T. of the Genevan Bible of 1560, and the other with Tomson's New Testament.

The printing of the Genevan Bible in London ceased under Laud's influence after 1616, but numerous editions were printed in Amsterdam up to 1644. They were imported and issued with a title page bearing the date 1599; they all had Tomson's New Testament and Junius' Notes on Revelation. The Apocrypha was omitted in some in accordance with the decision of the Synod of Dort in 1618. These misdated editions—over 12 or more—were closely compared by Lea Wilson in the Catalogue of the Bibles in his collection, and his conclusions are accepted by the Editors of the British & Foreign Bible Society's Historical Catalogue.

The Notes on Revelation by Francis Junius were inserted in all Tomson Editions after 1598. For full account of these notes see Chapter VI.

Lawrence Tomson.

Lawrence Tomson, 1539-1608, was a Fellow of Magdalen College, Oxford, and a distinguished scholar, knew 12 languages, and wrote several theological works, the principal being this New Testament. He was employed by Sir Francis Walsingham.

CHAPTER II.

TABLE OF EDITIONS OF THE GENEVAN BIBLE ARRANGED ACCORDING TO DATE AND SIZE.

The Table gives the 120 editions which are in the Historical Catalogue of the British and Foreign Bible Society under their respective numbers. It is followed by a supplemental list of 68 editions not in that Catalogue, with an indication of the sources from which I got them.

In some cases the Historical Catalogue records copies not sufficiently different to be counted as separate editions. Dore says (p. 205) several duo-decimo editions were published between 1560 and 1575, of which no record exists, and he says some editions are reissues of old editions with new title pages. It is, therefore, impossible to say what was the total number of the editions.

The editions of the Genevan Bible fall into 3 groups : (1) The editions that follow the first edition of 1560. (2) The editions in which Tomson's New Testament is substituted for the New Testament of the Bible of 1560. (3) The Tomson Bibles from 1598 which contain the notes on Revelation of Francis Junius.

NOTES ON TABLE OF EDITIONS.

- 1557—Whittingham's New Testament is omitted from the Table because it was not used in the Genevan Bible of 1560.
- 1560—77 G. 4to.—This is the first Bible in Roman type and with divisions into verses. It is the standard edition followed in all the Bibles up to 1587 when Tomson's New Testament is substituted in some editions, thus from that date there are 2 series of Genevan Bibles.
- 1560—1 N. T.—The N. T. in G. 1560 printed separately.
- 1562—84 G.—Matt. 5, 9 has placemakers hence called the Whig Bible and in Contents of Luke ch. xxi, condemneth for commendeth.
- 1568—3 N. T. 4to.—Same as N. T. in G. 94, 1570.
- 1570—94 G. 4to.—Some Bibles of this edition are dated 1568 or 1569. One dated 1569 contains Calvin's Catechism for children. (See page 20).
- 1575—105 G. 4to.—The first N.T. printed in London. Anderson also has 4to Bible (No. 7) and 8vo Bible (No. 6) and 4to N.T. (No. 8).
- 1576—106 G. fo.—The first folio edition printed in London.
- 1576—109 T. 8vo.—The first edition of Tomson's New Testament. Lea Wilson in his Catalogue has 2 Bibles, Nos. 44 and 46. 1576 and 1577 which he describes as "Sm folio" and says Tomson's Revision. The H.C. has 2 Bibles of same date and identifies them with Wilson's 44 and 46, but describes them as pure Genevan not Tomson's. The size of Tomson's N.T. is 147 x 96m, the size of the Bible of 1576 (106) is 278 x 179, so I do not accept Wilson's description as reliable.
- 1578—115 G. fo.—Has version of Psalms from Great Bible alongside version from Bible of 1560.
- 1579—120 G.—First 4to. printed in London and in B.L., followed by a long series, 39 in all, last in 1615.

- 1579—119 G. fo.—The first edition printed in Edinburgh.
- 1583—135 G. fo.—Only folio with Questions on Predestination. Has Declaration *re Ezra*, etc. The Declaration *re Ezra*, etc., is a summary of the events to Persians, Darius, Cadomanus, Nebuchadnezzar, etc., 70 years from time people carried away to end of monarchy of Belshazzar as foretold by Jeremiah 29, 10.
- 1587—149 T. 4to.—First Bible with Tomson's N.T.
- 1592—161 T. fo.—First folio with Tomson's New Testament.
- 163—N. T. 32° 72 x 43m.—H.C. says of this book that it is the smallest edition of Tomson's New Testament, identical except for title with an undated edition printed by John Legate, Cambridge which Lea Wilson calls 48°, and ascribes it to 1590, while Cotton calls 24° and ascribes to 1589. In the British Museum Catalogue it is described as 32°, and placed under 1590. Lea Wilson says type is pearl Roman, verses indicated by number in the margin, size of page 2¹⁵ in. x 1¹⁵ in.; no contents of chapters, list of books or marginal references.
- Dore (page 235) says: no preliminary matter contents, marginal references printed in very small Roman type.
- 1595—174 T.—The first Bible in which Junius' Notes on Revelation are given. They form a section of 22 pages and are inserted after Revelation in Tomson's N. T.
- 1598—185 T.—Has Junius' Notes (1594) inserted.
- 1599—There are some 12 editions of Tomson's 4to Bible with Junius' Notes dated 1599 incorrectly. Printed abroad after 1616. In the Library of Trinity College there is one of these editions incorrectly dated 1599, which is not in the Historical Catalogue. (1) it has red lines ruled by hand around every page; (2) it has the Apocrypha (paged 845-920) inserted from the A.V. of 1638, printed by Barker & Bill. The Bible itself is folioed. (3) it has John Downame's Concordance, no date (first published in 1631) the texts being taken from A.V. It is almost identical with No. 193 in the Historical Catalogue; Gen. Ch. 1, v. 20, 2 lines on the first page of 193 but second line is on next page in the red line edition; also Gen. Ch. 2, v. 29, note in 193 "are honest"—in red line, "were honest."
- 1602—207 New Testament T. 8vo.—Apparently earliest issue of N. T. in which Junius' Revelation is substituted for Tomson's own version. The Bibles dated 1599 are misdated.
- 1615—266 H.C. Bible T. 4to.—Apparently last 4to in Roman type printed by Barker.
- 1633—364 H.C. Bible T. 4to.—Printed in Amsterdam for Thomas Crawfoorth by John F. Stam. Apocrypha omitted.
- 1640—424 H.C. Bible T. folio, Amsterdam.—Contains the admonition of the Synod of Dort, 1618, concerning the Apocrypha directing its omission. Has Downame's Concordance 1639.
- 63 Bible T. folio, Amsterdam.—Lea Wilson says this is a separate edition from 424.
- 1644—449 H.C. Bible T. folio.—Last folio printed in Amsterdam. Professes to be copied from Hart's folio Bible, Edinburgh, 1610.

Table of all Editions of GENEVAN BIBLE and NEW TESTAMENT

G is Genevan Bible 1560. T is Tomson's New Testament and Genevan Bible with Tomson's New Testament.

The figures in the columns are the numbers in the Historical Catalogue of the British and Foreign Bible Society. The figures from 1 to 68 are the editions in the Supplemental List.

	BIBLES								NEW TESTAMENT					
	Folio		Quarto		Octavo		Other Sizes		Quarto		Octavo		Other Sizes	
	G.	T.	G.	T.	G.	T.	G.		G.	T.	G.	T.	G.	T.
1560	—	—	77	—	—	—	—	—	—	—	—	—	16° I	—
1561	—	—	—	—	—	—	—	—	—	—	—	—	Fol. 2	—
1562	84	—	—	—	—	—	—	—	—	—	—	—	—	—
1568	4	—	—	—	—	—	—	—	3	—	—	—	—	—
1570	5	—	94	—	—	—	—	—	—	—	—	—	—	—
1575	—	—	7	—	6	—	—	—	3	—	105	—	—	—
1576	106	—	—	—	—	—	—	—	—	—	109	—	—	—
	107	—	—	—	—	—	—	—	—	—	—	—	—	—
1577	110	—	—	—	III	—	—	—	—	—	114	—	—	—
1578	115	—	—	—	—	—	—	—	—	—	—	—	16° II7	—
1579	119	—	120	—	122	—	—	—	—	—	—	—	—	—
	—	—	121	—	—	—	—	—	—	—	—	—	—	—
1580	9	—	123	—	—	—	12° 10	—	—	—	125	—	24° II	—
	—	—	124	—	—	—	—	—	—	—	126	—	—	—
1581	12	—	128	—	129	—	—	—	—	—	—	—	16° I3	—
1582	130	—	131	—	14	—	—	—	—	—	132	—	—	—
1583	135	—	136	—	—	—	—	—	137	—	—	—	12° 15	32° 16
1584	17	—	139	—	140	—	—	—	—	—	—	—	—	—
1585	—	—	143	—	—	—	—	—	—	—	—	—	16° 145	—
1586	—	—	146	—	19	—	—	—	—	—	147	—	12° 18	16° 148
1587	—	—	—	149	150	—	—	—	—	—	—	—	16° 20	—
1588	—	—	—	151	—	—	—	—	—	—	—	—	—	—
1589	—	—	—	153	—	—	—	—	—	—	—	48° 23	16° 24	—
	—	—	—	154	—	—	—	—	—	—	—	—	12° 21	—
	—	—	—	155	—	—	—	—	—	—	—	—	24° 22	—
1590	—	—	—	157	158	—	—	—	—	25	—	—	—	—
1591	—	—	—	—	159	—	—	—	—	—	—	—	12° 26	—
1592	—	161	162	—	—	—	—	—	—	—	—	—	—	32° 163
1593	—	—	—	—	164	—	—	—	27	—	—	—	24° 28	32° 165
	—	—	—	—	—	—	—	—	—	—	—	—	—	32° 166
1594	—	—	—	168	167	171	—	—	29	—	—	—	—	—
	—	—	—	169	—	—	—	—	—	—	—	—	—	—
	—	—	—	170	—	—	—	—	—	—	—	—	—	—
1595	—	173	—	174	—	—	—	—	30	—	—	—	—	—
1596	—	—	32	—	177	—	—	—	178	—	179	—	Fol. 33	—
	—	—	—	—	31	—	—	—	—	—	180	—	—	—
1597	—	182	181	—	183	—	—	—	36	—	—	—	12° 37	—

Table of all Editions of GENEVAN BIBLE and NEW TESTAMENT—cont

**SUPPLEMENTAL LIST OF EDITIONS OF GENEVAN BIBLES AND
NEW TESTAMENTS NOT IDENTIFIED WITH THOSE IN THE
HISTORICAL CATALOGUE OF THE BRITISH & FOREIGN BIBLE
SOCIETY.**

The letters G. & T. before the sizes indicate—G. that the New Testament is that of the Genevan Bible of 1560, and T. that the New Testament is Tomson's New Testament of 1576.

	Year	Size		Source of Information & Location where stated.
1	1560	G. 16°	N. T.	Fry. Lambeth Library.
2	1561	G. Fo.	N. T.	Herbert. Vol. 3, 1604.
3	1568	G. 4to.	N. T.	Anderson. 81 T.
4	„	G. Fo.	B.	Lambeth Lists.
5	1570	G. Fo.	B.	„ „
6	1575	G. 8vo.	B.	Dore. Anderson 52B and L.L.
7	„	G. 4to.	B.	Anderson 51B and L.L.
8	„	G. 4to.	N. T.	Anderson 85 T.
9	1580	G. Folio	B.	Lambeth List No. 2.
10	„	G. 12mo.	B.	Dore p. 229 in 5 vols.
11	„	T. 24°	N. T.	Lea Wilson 44.
12	1581	G. Folio	B.	Lambeth Lists. Cotton.
13	„	T. 16°	N. T.	John Ryland's Library.
14	1582	G. 8vo.	B.	Anderson 71 B.
15	1583	G. 12°	N. T.	Anderson 102 T.
16	„	T. 32°	N. T.	Anderson 103 T.
17	1584	G. Fo.	B.	Lambeth Lists.
18	1586	G. 12°	N. T.	„ „ Anderson 104 T.L.W. 49.
19	„	G. 8vo.	B.	British Museum.
20	1587	T. 16°	N. T.	John Ryland's Library.
21	1589	G. 12°	N. T.	Lambeth Library.
22	„	G. 24°	N. T.	Anderson 105 T. Cotton.
23	„	T. 48°	N. T.	Dore.
24	„	T. 16°	N. T.	John Ryland's Library.
25	1590	G. 8vo.	N. T.	Lambeth Lists.
26	1591	G. 12°	N. T.	„ „
27	1593	T. 4to.	N. T.	Cotton ("I have seen it").
28	„	G. 24°	N. T.	Lambeth Lists.
29	1594	G. 4to.	N. T.	Brasenose College.
30	1595	T. 4to.	N. T.	Dore, pp. 235. 393.
31	1596	G. 8vo.	B.	Addition to Historical Catalogue 177A.
32	„	G. 4to.	B.	Lambeth Lists. Baptist Museum, Bristol.

Supplemental List of Editions of Genevan Bibles and New Testaments not identified with those in the Historical Catalogue of the British and Foreign Bible Society—continued.

	Year	Size		Source of Information & Location where stated.
33	1596	T. Fo.	N. T.	Lambeth Lists.
34	1597	G. 8vo.	B.	Eadie Library, Glasgow.
35	"	T. Fo.	B.	Lea Wilson 75.
36	"	T. 4to.	N. T.	Cotton, Pembroke College.
37	"	T. 12mo.	N. T.	Lea Wilson 52.
38	1598	G. 8vo.	N. T.	Cotton. Geo. Offor.
39	"	G. 4to.	N. T.	Cotton. Geo. Offor (Black Letter).
40	"	G. 4to.	N. T.	" " " (Roman).
41	1599	T. 4to.	B.	Trinity College, Dublin.
42	"	T. 8vo.	B.	Lambeth Lists.
43	"	G. 4to.	N. T.	" "
44	1600	T. 4to.	B.	Lea Wilson 85.
45	"	G. 24°	N. T.	Herbert p. 1428.
46	"	T. 32°	N. T.	Addition to Historical Catalogue 198 A
47	1601	T. 16°	B.	Cotton.
48	1606	T. 8vo.	B.	Eadie Library, Glasgow.
49	"	T. Fo.	B.	Cotton. Duke of Sussex Library.
50	1607	G. 8vo.	B.	Balliol College.
51	1608	G. 12mo.	N. T.	Cotton. Dr. Lee.
52	"	G. 4to.	B.	Addition to Historical Catalogue 226 A.
53	1609	G. 4to.	N. T.	Lambeth Lists.
54	"	T. 12mo.	N. T.	British Museum.
55	"	T. 32°	N. T.	Addition to Historical Catalogue 230 A.
56	1610	G. 8vo.	B.	Lea Wilson 109.
57	"	T. 12mo.	N. T.	" " 56.
58	1611	T. Fo.	B.	Eadie Library, Glasgow.
59	"	T. 16°	N. T.	John Ryland's Library.
60	1612	T. 4to.	N. T.	Lambeth Lists.
61	"	T. 4to.	B.	" " Lambeth Library.
62	1613	G. 4to.	B.	Lea Wilson 116.
63	"	T. Fo.	B.	Lambeth Lists.
64	"	T. 24mo.	N. T.	Lea Wilson 59.
65	"	G. 4to.	N. T.	Lambeth Lists.
66	1615	T. 4to.	N. T.	" "
67	1617	T. Fo.	B.	Cotton.
68	1640	T. Fo.	B.	Lea Wilson 165.

PRINTERS OF THE GENEVAN BIBLE.

Most of the editions were printed in London by the Barker family, who held the patent for over 100 years, but I now give a list of the printers, other than the Barker family, and also a list of the places of printing other than London.

The letter T. after B. or N.T. means Tomson's New Testament

Name of Printer	Place of Printing	Size	Bible (B.) or New Testament (N.T.)	Date	No. in Table
Badius Conrad	Geneva	8vo.	N.T.	1557	H.C.76
Hall Rowland	"	4to.	B.	1560	77
" "	"	16°	N.T.	"	1
Unknown	"	Folio	N.T.	1561	2
"	"	"	B.	1562	84
Crispin	"	4to.	N.T.	1568	3
Unknown	"	Folio	B.	1568	4
"	"	4to.	B.	1570	94
"	"	Folio	B.	1570	5
"	"	8vo.	N.T.	1590	25
"	Unknown	4to.	B. T.	1600	44
Vautrollier for Barker	London	8vo.	B.	1575	6
"	"	4to.	B.	"	7
"	"	4to.	N.T.	"	8
"	"	—	N.T.	"	105
Legate	Cambridge	24mo.	N.T.	1589	22
"	"	48mo.	N.T.	"	23
"	"	8vo.	B.	1591	159
"	"	32mo.	B. T.	1592	163
"	"	24mo.	B.	1600	45
Arbuthnot	Edinburgh	Folio	B.	1579	119
(with N.T. by Bassendyne, 1576)					
Canin	Dort	16mo.	B.	1601	47
(for Hart & Charteris, Edinburgh)					
Hart	Edinburgh	Folio	B. T.	1610	233
Hart's Successors	"	"	B.	1613	63
Canin	Dort	8vo.	N.T. T.	1603	213
Unknown	Amsterdam	Folio	B. T.	1617	67
Stamm	"	4to.	B. T.	1633	364
Stafford	"	Folio	B. T.	1640	424
"	"	"	B. T.	1640	68
"	"	"	B. T.	1644	449

CHAPTER III.

COMPARISON OF THE TEXTS OF G. & T.

The text of the Genevan Bible 1560 is a new translation. Westcott says that the sources used by Whittingham and his colleagues were the original text, the Great Bible, the Latin version of Leo Juda, the Greek Latin Testament of Beza 1556 and 1559, and the French version of Olivetan revised in Geneva in 1558. (Westcott gives examples of the differences between G. and the above sources, the Old Testament, pp. 214-222 and the New Testament, including Tomson's revision, pp. 224-228). Westcott says, "One peculiarity is characteristic of Tomson alone. In his anxiety to express the emphatic form of the Greek article he constantly renders it by 'that' or 'this' instead of 'the.' "

The following are examples of differences in the text of G. & T.:—

Matthew.

Ch. 1, v. 20, for thy wife G., thy wife T.; v. 22, was spoken G., is spoken T.

Ch. 2, v. 2, the King G., that King T.; v. 11, incense G., frankincense T.; v. 15, that it G., that that T.; v. 18, lamentation G., howling T.

Ch. 3, v. 9, able of G., able even of T.; v. 14, put G., earnestly put T.

Ch. 4, v. 12, delivered up G., committed to prison T.; v. 24, gripings G., torments T.; which G., that T.

Ch. 5, v. 11, are ye G., shall ye be T.; v. 31, testimonial G., bill T.; v. 39, Thy G., the T.

Mark.

Ch. 5, v. 7, I charge thee G., I will that thou swear to me T.; v. 13, drowned in the sea G., choked up in the sea T.; v. 21, gathered to him G., together to him T.; other verses no difference.

Ch. 6, v. 14, spread abroad G., made manifest T.; v. 19, had a quarrel G., laid wait T.; v. 36, villages G., country T.; v. 51, sore G., much more T.; v. 55, beds G., couches T. Also 11 slight differences.

Ch. 13, v. 11, take ye no thought afore G., be not careful beforehand T.; premeditate G., study T.; v. 14, standing G., set T.; v. 16, unto the things which he left behind him G., no such words in T.; clothes G., garment T.; v. 19, for there shall be in those G., for those days shall be T. Also 6 slight differences.

Ch. 14, v. 5, has grudged G., murmured T.

Luke.

Ch. 4, v. 1, the spirit G., that spirit T.; v. 5, a high G., an high T.; v. 13, a season G., a little season T.; v. 35, him not G., him nothing at all T.; v. 40, when the sun was down G., at the sun setting T.; v. 41, the Christ the Son G., that Christ that Son T.

Ch. 15, v. 11-31 and 13, not long after G., not many days after T.
Also 2 slight differences.

Ch. 22, v. 25, gracious lords G., bountiful T.

John.

Ch. 4, v. 12, children G., sons T.; v. 36, wages G., reward T. In two cases T. has "that" for "the" G., also 2 slight differences.

Ch. 6, vv. 43-71, in 6 cases T. puts "that" for "the" G. No other differences.

Ch. 10, two cases "that" T. for "the" G., and 4 slight differences.

Acts.

Ch. 13, v. 1, was also G., were also T., v. 26, ye men G., O ye men T.; v. 34, to the grave G., to corruption T.

Ch. 20, v. 9, deep sleep G., dead sleep T.; v. 11, so when G., then when T.; he commanded G., having spoken T.; and so he G., he so T.; v. 13, forth to G., before to T.; v. 16, could possibly G., could possible T.; v. 28, with his G., with that his T.

Ch. 26, v. 5, even from my elders T., not in G., also 3 slight differences.

Romans.

Ch. 7, v. 6 (Westcott p. 228), being dead unto it wherein G., he being dead in whom T.

1st Corinthians.

Ch. 11, vv. 23-34, v. 28, let a man G., let every man T. No other differences.

Ephesians.

Ch. 2, vv. 12-18, no differences.

Ch. 4, v. 12, gathering together G., repairing T.; v. 13, and knowledge G., and that acknowledging T.; v. 15, into him G., up on to him T.; v. 18, cogitation G., understanding T.; the ignorance G., that ignorance T.; heart G., hearts T.; v. 22, the old G., that old T.; v. 24, in righteousness G., unto righteousness T.; v. 32, forgiving G., freely forgiving T.; forgave G., freely forgave T.

1st Peter.

Ch. 1, v. 4, fadeth not away G., withereth not T.; you G., us T.; v. 13, the grace G., that grace T.; by the G., in the T.; v. 22, seeing your souls are purified G., having purified your souls T. No other differences.

3rd John.

V. 10, will declare his G., will call to your remembrance his T.

Jude.

v. 8, dreamers G., sleepers T.; v. 12, spots G., rocks T.; v. 19, these are makers of sects fleshly having not the spirit G., these are they that separate themselves from other natural having not the spirit T.; v. 23, the garment G., that garment T.; spotted G., which is spotted T.

For text of Revelation see Chapter VI. on Junius' notes.

CHAPTER IV.

COMPARISON OF NOTES IN GENEVAN NEW TESTAMENT 1577 (Gt.) ; THE GENEVAN BIBLE 1560 (G.) ; GENEVAN BIBLE WITH TOMSON'S NEW TESTAMENT (T.)

The Genevan New Testament of 1557 had notes of an exegetical character—to some extent Calvinistic, but not controversial. Most of these notes are adopted in the Genevan Bible. In 10 chapters from various Books of the New Testament I find 144 notes are identical : 8 differ : 17 are added, and 2 omitted.

Westcott says of the notes in G.:—

“A marginal commentary also was added, pure and vigorous in style, and, if slightly tinged with Calvinistic doctrine, yet on the whole neither unjust nor illiberal.”

The notes in Tomson's New Testament of 1576 which took the place of the New Testament of the Bible of 1560 in many editions from 1587 onward, are entirely different from those in the Genevan Bible. They are taken from Beza's Latin Testament, and are controversial and strongly Calvinistic. Pocock says:—

“The changes adopted in the Genevan Bible and New Testament synchronise with the gradual spread of the Calvinistic heresy and the contemporaneous development of hatred of the whole Papal system of doctrine. The notes attacked the Sacramental teaching of the Church, substituting for it the Calvinistic doctrines of election and reprobation. They taught that Sacraments are nothing more than signs and seals of grace previously given to the elect. All passages about Sacraments are explained away.”

I now give examples of the Notes from various editions.

1.—Matthew Ch. 1, v. 25.

Gt. & G.—Christe is here called the first borne, because she had neuer none before : and not in respect of any she had after. Nether yet doth this word (till) import alwaies a time following: wherein the contrarie may be affirmed, as our sauiour saing, that he will be preset with his disciples, til thende of the worlde, meaneth not that after this worlde he wil not be with them.

T.—This little word TILL, in the Hebrew tongue giveth us to understand also that a thing should not come to passe in time to come ; as Michal had no childe, Till her death day, 2 Sam. 6, 23. And in the last chapter of this Evangelist, Behold, I am with you till the end of the world.

2.—Matthew Ch. 2, v. 12.

Gt. & G.—Promesse ought not to be kept wher Gods honour and preaching of his trueth is hindered. G. adds : or else it ought not to be broken.

T.—God warned and told them of it when as they asked it not.

3.—Matthew Ch. 2, v. 18.

Gt. & G.—Herode renewed the sorowe which the Beniamites had suffred longe before, yet for all this crueltie he coulde not bringe to passe that Christe shuld not raigne.

T. A voyce of lamenting, weeping and howling.

4.—Matthew Ch. 3, v. 2.

Gt.—“The baptism of amendment of life or be sorry for your faults past and amend.”

G.—“Be sorry for your faults past and amend.”

T.—“The word in the Greek tongue signifieth changing of our minds and hearts from evil to better.”

5.—Matthew Ch. 16, v. 18.

G.—Upon that faith whereby thou hast confessed and acknowledged me : for it is grounded upon an infallible truth.

T.—Christ spake in the Syrian tongue and therefore used not this descanting betwixt Petros which signifieth Peter and Petra which signifieth a rock but in both places used this word Cepha : but his mind was that wrote in Greek by the divers termination to make a difference between Peter who is a piece of the building and Christ the Petra that is the rock and foundation : or else he gave his name Peter because of the confession of his faith which is the Churches as well as his as the old fathers witness for so saith Theoph, That confession which thou hath made shall be the foundation of the believers.

6.—Mark Ch. 1, v. 4.

Gt.—No note.

G.—No note.

T.—“The sum of John’s doctrine or rather Christ’s is remission of sins and amendment of life. The Jews used many kinds of washings but here is spoken of a peculiar kind of washing which hath all the parts of true baptism, amendment of life and forgiveness of sins.”

7.—Acts Ch. 2, v. 38.

Gt. & G.—“He speaketh not here of the form of baptism but teacheth that the whole effect thereof consisted in Jesus Christ.”

T.—“Repentance and remission of sins in Christ are two principles of the Gospel and therefore of our salvation and they are obtained by the promises apprehended by faith and are ratified in us by baptism wherewith is joined the virtue of the Holy Ghost.”

8.—Romans Ch. 6, v. 3.

Gt. & G.—Which is that growing together with him we might receive virtue to kill sinne and raise up our new man.

T.—To the end that growing up in one with him we should receive his strength to quench sin in us and to make us new men.

9.—Romans Ch. 9, v. 15.

Gt. & G.—As the only will and purpose of God is the chief cause of election and reprobation, so his free mercy in Christ is an inferior cause of salvation, and the hardening of the heart an inferior cause of damnation.

T. Note 11.—He answereth first touching them which are chosen to salvation, in choosing of whom He denieth that God may seem unjust, although he choose and predestinate to salvation them that are not yet born, without any respect of worthiness; because he bringeth not the chosen to the appointed end, but by the means of His mercy which is the cause next under predestination. Now mercy presupposeth misery, and again misery presupposeth sin or voluntary corruption of mankind, and corruption presupposeth a pure and perfect creation. Moreover, mercy is showed by her degrees; to wit, by calling, by faith, by justification and sanctification, so that at length we come to glorification, as the Apostle will show afterwards. Now all these things orderly following the purpose of God, do clearly prove that He can by no means seem unjust, in loving and saving His.

10.—Romans Ch. 9, v. 17.

Gt. & G.—Or God in Scripture.

T. Note 13.—Now he answereth concerning the reprobate, or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of unworthiness. And first of all he proveth this to be true, by alleging the testimony of God himselfe touching Pharao, whom he stirred up to this purpose that he might be glorified in his hardning and just punishing.

11.—1st Cor. 9, 27.

Gt. & G.—Lest he should be reproved of men when they should see him do contrary or contemne that thing which he taught others to do.

T.—This word (Reproved) is not set as contrary to the word (Elect) but as contrary to the word (Approved). When we see one by experience not be such an one as he ought to be.

12.—1st Corinthians Ch. 11, v. 10.

Gt. & G.—Some thing to cover her head in sign of subjection.

Gt.—To whom to show their dissolution and not only to Christ.

G.—Inserts “also” before “show.”

T. Note 9.—The conclusion women must be covered to show by this external figure their subjection.

Note c.—“Power”—a covering which is a token of subjection.

Note 10.—“Angel”—what this meaneth I do not yet understand.

13.—Hebrews Ch. 12, v. 17.

Gt.—No note.

G.—“He was full of despite and disdain but was not touched with true repentance to be displeased for his sins and to seek amendment.”

T.—There was no place left for his repentance for it appeareth by the effects what his repentance was for when he was gone out of his father's sight he threatened his brother to kill him.”

14.—James Ch. 5, v. 16.

Gt.—No note.

G.—“Open that which grieveth you, that a remedy may be found ; and this is commanded both for him that complaineth, and for him that heareth that the one should show his grief to the other.”

T. Note 10.—“Because God pardoneth their sins which confess and acknowledge them and not theirs which justify themselves, therefore the Apostle addeth that we ought freely to conferre one with another, touching those inward diseases that we may help one another with our prayers.”

Note 11.—“He commendeth prayers by the effects that come of them that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind.”

CHAPTER V.

CALVINISM IN THE GENEVAN BIBLE.

Calvinism is presented in three ways :

1st by Marginal Notes.

2nd by Calvin's Catechism, printed in full in the Bible of 1568-1570.

3rd by Certain Questions on Predestination, use of God's Word, and Sacraments.

1.—MARGINAL NOTES in the New Testament of 1560 and Tomson's New Testament of 1576 differ considerably. Examples are given on pages 16, 17, 18, 19.

2.—CALVIN'S CATECHISM. This Catechism was printed in full in the Bible of 1568-1570, 34 pages. It was printed in English at Geneva by Crespin in 1556. It is reprinted verbatim by H. Bonar in 1866 in his book, "Catechisms of the Scottish Reformation." It consists of 55 sections, one Sunday for each. The number of questions is 373, grouped under the following heads : Of the Articles of the Faith Q. 1-130 ; Of the Law of God Q. 131-232 ; Of Prayer Q. 233-308; Of the Sacraments Q. 309-373, and it is followed by a series of 16 Questions entitled, "The Manner to examine children before they be admitted to the Supper of the Lord." It went by the name of The Little Catechism, and was "read and learned in Lectors schools." See Acts of General Assembly, 1592.

Dore in "Old Bibles" gives question and answer No. 65 from the Bible of 1569-70. I also give the same answer from Bonar's book which agrees with the reprint of the Catechism in Middleburgh by Richard Schillders in 1594.

Dore's "OLD BIBLES," p. 216.

The minister—What is the sense of that clause as touching his desendyng into hell ?

The childe—The righte meanyng thereof is : That Christ dyd not onelye suffre a naturall deathe, which is a departyng and goyng asunder of the body and soule : but also that his soule was in wonderfull distresse beyng wofully pressed and enduring grieuous tormentes, which Sainct Peter calleth ye sorowes, or pangues of death.

CALVIN'S CATECHISM, p. 20.

Middleburgh edition 1594.

M.—What is the sense of that clause descended into Hell ?

C.—That Christ did not onely suffer naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderful distresse induring grievous tormentes, which Saint Peter calleth the sorrowes of death.

I now give the answers in Calvin's Catechism relating to Election and Predestination from Bonar's edition of the Catechism.

Ch. III, Sonday (Minister M., Child c.)

23 M.—What meanest thou by that, that thou callest him *Almighty*?

C.—I meane not onely that he hath a power which he doth not exercise, but also that all creatures bee in his hande and under his governance : That he disposeth all thinges by his providence : That he ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

24 M.—So then by thy saying, the power of God is not idle, but continually exercised, so that nothing is done but by him and by his Ordinance?

C.—That is most true.

Ch. IV, Sonday.

27 M.—And why callest thou God only Creator, seeing that to order things and to conserve them always in their state, is a thing of much more importance, than to have for one time created them?

C.—By this worde *Creator* it is not onely ment that God did once create them, having no further regard to them afterwards : but we ought to understand that as the world was made of him in the beginning : even so now he doth conserve the same, so that the heaven and earth, with the rest of the creatures could not continue in their Estate, if his power did not preserve them. Moreover, seeing in this manner he doeth maintaine all things, holding them as it were in his hand, it must needs followe, that he hath the rule and governaunce of all. Wherefore in that that he is the Creator of heaven and earth, it is he that by his goodness, power, and wisedome doeth governe the whole order of nature. It is he that sendeth raine and drought, haile, tempest and faire weather, fertilitie and barrennesse, dearth and plentie, health and sicknessesse : and to be short, he hath all things at commandment, to doe him service at his owne good pleasure.

28 M.—What sayest thou as touching the devils and wicked persons? Be they also subject to him?

C.—Albeit that God doth not guide them with his holy Spirit, yet hee doeth bridle them in such sorte, that they be not able to stirre or move without his permission and appointment : yea, and moreover he doth compell them to execute his will, although it be against their intent and purpose.

29 M.—To what purpose doeth it serve to knowe this?

C.—The knowledge hereof doeth wonderfullie comfort us. For we might think ourselves in a miserable case, if the devils and the wicked hath power to doe any thinge contrarie to Gods wil. And moreover we could never be quiet in our own consciences if we should think ourselves to be in their daunger. But for so much as we knowe that God bridleth them fast and chayneth them, as it were in a prison, in such wise that they doe nothing, but as he permitteth : we have

just occasion, not onely to be quiet in minde, but also to receyve most comfortable joy, since God hath promised to bee our protector and defender.

CERTAIN QUESTIONS ON PREDESTINATION, USE OF GOD'S WORD AND SACRAMENTS.

The author of these questions is not known. They were first published in 1579, 15 years after Calvin's death.

These are included in all 4to. pure Genevan Bibles (black letter) from 1579-1615, but are never found in the Tomson Bibles.

The Rev. N. Pocock says—"That they are a most clear and naked exposition of Calvinistic doctrine that can be seen compressed into a small space." T. M. Lindsay in his "History of the Reformation" says—"It was de Beze (Beza) not Calvin, who was the father of the seventeenth century doctrine of predestination—a conception which differed from Calvin's as widely as the skeleton differs from the man instinct with life and action." The same opinion is expressed by Dr. Cunningham in his book "The Reformers and the theology of the Reformation."

CERTAIN QUESTIONS AND ANSWERS TOUCHING THE DOCTRINE OF PREDESTINATION, THE USE OF GOD'S WORD AND SACRAMENTS.

1. QUESTION: Why do men so much vary in matters of religion ?
ANSWER: Because all have not the like measure of knowledge, neither do all believe the Gospel of Christ.
2. QUESTION: What is the reason thereof ?
ANSWER: Because they only believe the Gospel and doctrine of Christ, which are ordained unto eternal life.
3. QUESTION: Are not all ordained to eternal life ?
ANSWER: Some are vessels of wrath ordained unto destruction, as others are vessels of mercy prepared to glory.
4. QUESTION: How standeth it with God's justice that some are appointed unto damnation ?
ANSWER: Very well : because all men have in themselves sin, which deserveth no less ; and therefore the mercy of God is wonderful in that he vouchsafeth to save some of that sinful race, and to bring them to the knowledge of the truth.
5. QUESTION: If God's ordinance and determination must of necessity take effect, then what need any man to care ? for he that liveth well must needs be damned, if he be thereunto ordained, and he that liveth ill must needs be saved if he be thereunto appointed.

ANSWER: Not so, for it is not possible that either the elect should always be without care to do well, or that the reprobate should have any will thereunto. For to have either good will or good work is a testimony of the Spirit of God, which is given to the elect only, whereby faith is so wrought in them, that, being graft in Christ, they grow in holiness to that glory, whereunto they are appointed. Neither are they so vain as once to think that they may do as they list themselves, because they are predestinate unto salvation, but rather they endeavour to walk in such good works as God in Christ Jesus hath ordained them unto, and prepared for them to be occupied in, to their own comfort, stay and assurance, and to his glory.

6. **QUESTION:** But how shall I know myself to be one of those whom God hath ordained to life eternal ?

ANSWER: By the motions of spiritual life, which belongeth only to the children of God : by the which that life is perceived, even as the life of this body is discerned by the sense and motions thereof.

7. **QUESTION:** What mean you by the motions of spiritual life ?

ANSWER: I mean remorse of conscience joined with the loathing of sin and love of righteousness: the hand of faith reaching unto life eternal in Christ, the conscience comforted in distress, and raised up to confidence in God by the work of his Spirit : a thankful remembrance of God's benefits received, and the using of all adversities as occasion of amendment sent from God.

8. **QUESTION:** Cannot such perish as at some time or other feel these motions within themselves ?

ANSWER: It is not possible that they should : for as God's purpose is not changeable, so he repenteth not the gifts and graces of his adoption : neither doth he cast off those whom he hath once received.

9. **QUESTION:** Why then should we pray by the example of David, that he cast us not from his face, and that he take not his holy Spirit from us ?

ANSWER: In so praying we make protestation of the weakness of flesh, which moveth us to doubt, yet should not we have courage, to ask, if we were not assured that God will give according to his purpose and promise, that which we require.

10. QUESTION: Do the children of God feel the motions aforesaid always alike?

ANSWER: No truly : for God sometimes to prove his, seemeth to leave them in such sort, that the flesh overmatcheth the Spirit, whereof ariseth trouble of conscience for the time, yet the Spirit of adoption is never taken from them, that have once received it, else might they perish. But as in many diseases of the body, the powers of bodily life are letted : So in some assaults these motions of Spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness cometh health, and after clouds the sun shineth clear, so the powers of the Spiritual life will more or less be felt and perceived in the Children of God.

11. QUESTION: What if I never feel these motions in myself, shall I despair and think myself a castaway ?

ANSWER: God forbid : for God calleth his at what time he seeth good, and the instruments whereby he usually calleth, have not the like effect at all times, yet it is not good to neglect the means whereby God hath determined to work the salvation of his. For as wax is not melted without heat, nor clay hardened but by means thereof : so God useth means both to draw those unto himself, whom he hath appointed unto salvation, and also to bewray the wickedness of them whom he justly condemned.

12. QUESTION: By what means useth God to draw men to himself that they may be saved ?

ANSWER: By the preaching of his word and the ministering of his Sacraments thereunto annexed.

13. QUESTION: What mean you by the word of God ?

ANSWER: I mean the doctrine of the Prophets and Apostles which they received of the Spirit of God, and have left written in that Book which we commonly call the Old and New Testament.

14. QUESTION: How may I be assured that it is the word of God, which that Book containeth ?

ANSWER: By the majesty of God appearing in that plain and simple doctrine : by the pureness, uprightness and holiness thereof : by the certainty of everything therein affirmed : by the success of all things according to it : by perpetual consent which is to be

seen in every part thereof : by the excellency of the matters uttered : But especially by the testimony of God's Spirit, whereby it was written, who moveth the hearts of those in whom it resteth, to consent unto the word and reverently to embrace it.

15. QUESTION: How doth this word of God serve to draw men unto him ?

ANSWER: When it is so preached and heard, that men may understand and learn what God teacheth : accept and receive thankfully that which is thereby given, promised and assured : and be moved with desire and diligence to do that which it commandeth.

16. QUESTION: Do the Sacraments also serve to this end ?

ANSWER: Yea verily : that by sight, taste and feeling, as well as by hearing, we might be instructed, assured and brought to obedience.

17. QUESTION: How doth our Baptism serve hereunto ?

ANSWER: It teacheth us to put on Christ, that with his righteousness our sinfulness may be hidden : it assureth us that we are so graft into Christ, that all our sins by him are washed away : it chargeth us to die to sin, to continue in the profession of Christ, and to love each other.

18. QUESTION: Hath the Lord's Supper also this use ?

ANSWER: Yea doubtless : for it teacheth, that the body and blood of Christ crucified, is the only food of the new borne children of God : it assureth that Christ is wholly theirs to give and to continue life spirituall and heavenly to body and soul, to nourish, strengthen, refresh and to make cheerful hearts of the elect: it requireth thankful remembrance of the death of Christ, unity among those that do profess him, with a free confession of his truth.

19. QUESTION: Why is not this use of the Sacraments commonly known ?

ANSWER: Because they are abused for form, for fashion, for custom and company, without regard unto the word, whereunto they are so annexed, that they ought not upon any necessity by any person be severed from it, which teacheth the right use of everything.

20. QUESTION: I perceive that nothing is more necessary than the word of God : Therefore I pray you show me how I may attain to some knowledge and profit thereby.

ANSWER: By diligent hearing of such as preach it, by continual and orderly exercise of reading and praying.

21. QUESTION: What orderly exercise think you most convenient to be used herein ?

ANSWER: That as every day, twice at the least, we most commonly receive food to the nourishment of this corporal life: so no day be let pass without some reading, in such sort that occasion thereby may be taken to speak again unto God by prayer, as he in his word speaketh unto us : so that at the least two chapters would be orderly and advisedly read every day, all other business, impediments and lets set apart.

22. QUESTION: This seemeth very easy to be done : what think you else requisite ?

ANSWER: That some especial places of Scripture be so committed to memory, that the mind may ever be furnished with some good matter against all temptations. To which end I note these Scriptures unto you, whereunto you may join other at your own choice : Psalms 139, 37, 50, Esa. 53, Joh. 17, Rom. 8, 1st Tim., ch. 4.

23. QUESTION: But the Scriptures are hard and not easy to understand.

ANSWER: Discourage not yourself herewith : for God maketh them easy to such as in humility seek him, and that hardness that you find, serveth to move you to the more diligence and to make enquiry of such as have knowledge, when any doubt ariseth. That which you perceive not at one time God shall reveal at another : So that you shall have your growing in grace, knowledge and godliness, to God's glory, and your own comfort in Christ, whose Name for ever be praised. Amen.

CHAPTER VI.

THE BOOK OF REVELATION WITH NOTES BY FRANCISCUS JUNIUS.

Franciscus Junius was born at Bourgos in 1543. He became Minister of Walloon Church at Antwerp in 1565, a position of danger, and was obliged to return to Heidleberg in 1567. He assisted his father-in-law, Tremellius, in the production of the Latin Bible (Old Testament), 1579. In 1592 he became Professor of Theology at Leyden—where he died in 1602. The complete Latin Bible, 4to, was printed in England in 1580, and was reprinted in 1590, 1593, 1596, 1597 and 1603.

In the Latin Bible of 1590 Junius added copious notes on Revelation. These notes were translated by Tomson and printed separately, 22 pp. This book must be distinguished from Junius' Commentary (see page 28). It was inserted at the end of Tomson's New Testament in the Bibles of 1595 (No. 174) and 1598 (No. 185), 1600 * (No. 197), 1601 (No. 200). In the New Testament of 1902 (No. 207) for the first time it displaces Tomson's Revelation. But the Tomson 4to Bibles dated (incorrectly) 1599, all have Junius' Notes. Pocock says it is also inserted in the New Testament of 1597. (It is not in H.C. copy). When Tomson's own Revelation was dropped and Junius' substituted, the Table of Contents of Junius' Revelation was printed on the back of the Epistle of Jude.

Tomson in his New Testament has few notes on Revelation, but prefaces to it a long statement in which he maintains that the book is the work of John the Evangelist, but he does not comment on the contents.

The very violent anti-papal notes attached to nearly all Tomson Bibles after 1598 must have done much to spread hostility to Rome among the people. Pocock says the object was to create in people's minds a greater abhorrence of popery. He says "the best idea, however, of the tone of the whole notes and paraphrase may be gained from the page prefixed to the Revelation in the editions of 1599 and subsequent issues." It professes to give "the order of time whereunto the Contents of this booke are to be referred." The following is an extract from this page.

"The yeere of Christ 1217. The Dragon vexeth the world 150
yeeres unto Gregory the IX, who writ the Decretals and most
cruelly persecuted the Emperor Frederick the second." "1295.
The Dragon killeth the Prophets after 1260 yeeres when Boniface
the viij. was Pope who was the author of the sixt booke of the
Decretals; hee excommunicated Philip the French King."

And the minutest details are made to fit into the general exposition given. Thus the note on the word *scarlet* in Rev. xvii. 4, is as follows :—

*This is not a Tomson Bible, and it is the only case of insertion in pure Genevan Bible recorded in H.C. It is not inserted in the copy of this edition belonging to the Hibernian Bible Society.

"A skarlet colour, that is with a red and purple garment, and surely it was not without cause that the Romish clergie were so much delighted with this colour."

This interpretation of Revelation continued popular to the middle of the nineteenth century, but has disappeared from recent Commentaries. e.g., Ellicott's Commentary; Farrars' Early Days of Christianity; Hastings' Bible Dictionary ; Gore's Commentary ; Irwin's Commentary (R.T.S.); Cambridge Bible for Schools.

See the history of the interpretation of Revelation in the books of Dr. R. H. Charles—Lectures on the Apocalypse and Studies in the Apocalypse. Junius was not the originator of this interpretation of Revelation.

JUNIUS' COMMENTARY ON REVELATION.

In 1592 Junius brought out a Commentary on Revelation in Latin. This was translated into English in 1594. The full title of the edition printed by John Legat, Cambridge, in 1596, is :—

"The Apocalyps or Revelation of S. John the Apostle and Evangelist of Our Lord Jesus Christ. With a briefe and methodicall exposition upon every chapter by way of a little treatise, applying the words of S. John to our last times that are full of spiritual and corporal troubles and divisions in Christendome. Lately set forth by Fr. Dv. Ion, and newly translated into English for the edification and consolation of the true members of Our Lord Jesus Christ in His Catholic Church."

This Commentary forms a book of 286 pp., 8vo, and was reprinted in 1596, 1600 and 1606. The text is the same as Revelation in Tomson's Bible of 1592.

I now give comparisons of the Texts of Revelation in three editions, Genevan Bible G., Tomson Bible T., Junius' Revelation J., and comparisons of the Notes in four editions, N.T. of 1557. Gt. and G. and T. and J., and have added three quotations from the Comimentary.

COMPARISON OF TEXTS OF REVELATION IN GENEVAN BIBLE OF 1560, G., TOMSON'S BIBLE, 1592, T., JUNIUS' REVELATION WITH NOTES IN TOMSON'S BIBLE, J.

Ch. 1, v. 5, faithful G., that faithful T. and J., the first G. and T., that first J., and Prince G., and that Prince T. and J.; v. 17, the first G., that first T. and J., the last G., that last T. and J.

Ch. 5, v. 5, the lion G., that lion T. and J., the root G. and T., that root J.

Ch. 9, v. 7, unto battle G. and T., unto the battle J.; v. 9, like to G. and T., like unto J.; v. 11, Apollyon G., Apollyon that is destroying T. and J.

Ch. 10, v. 6, things which G., things that T. and J.

Ch. 11, v. 5, if any man would G., if any man will T. and J.; v. 13, shall be afraid G., were sore feared T. and J.; v. 15, of this world G. and T., of the world J.; v. 19, seen in his temple G. and T., seen in the temple J., there were G. and T., was J.

Ch. 12, v. 5, her son G., that her child T. and J.; v. 10, voice saying G., voice in heaven saying T. and J., salvation in heaven G., salvation and T. and J.; v. 11, the blood G., that blood T. and J., the lamb G., that lamb T. and J., the word G., that word T. and J.

Ch. 13, v. 8, the lamb G., that lamb T. and J.; v. 11, up out of G. and T., out of J.

Ch. 14, v. 4, to G., unto T. and J.; v. 8, it is fallen it is fallen Babylon the great city for she made G., Babylon that great city is fallen it is fallen for she made T. and J.; v. 13, blessed are the dead which hereafter die in the lord G., the dead which die in the Lord are fully blessed T. and J.; v. 19, the great G., that great T. and J.

Ch. 15, v. 8, the smoke G. and J., smoke T.

Ch. 16, v. 8, unto him G., and T., to him J.; v. 10, gnewe G., gnawed T. and J.; v. 13, the dragon G., that dragon T. and J., the beast G., that beast T. and J., the false G., that false T. and J.; v. 19, and great G., and that great T. and J.

Ch. 17, v. 5, great G., that great T. and J., the mother G., that mother T. and J.; v. 7, the woman G., that woman T. and J., the beast G., that beast T. and J.; v. 18, the woman G., that woman T. and J., the great G., that great T. and J.

Ch. 18, v. 2, the great G., that great T. and J.; v. 4, in her sins G., of her sins T. and J.; v. 7, you G. and T., ye J.; v. 8, for strong is the Lord God which will condemn her G., for that God which condemneth her is a strong Lord T. and J.; v. 9, of her G., of that her T. and J.; v. 10, the mighty G., that mighty T. and J.; v. 11, her ware G., their ware T. and J.; v. 16, the great G., that great T. and J.; v. 17, travaille G., trafficke T. and J.; v. 18, of her G., of that her T. and J.; v. 19, the great G., that great T. and J.; v. 20, given your judgment on her G., punished her to be revenged on her for your sakes T. and J.; v. 21, the great G., that great T. and J.; v. 23, enchantments G. and T., enchantment J.

Ch. 19, v. 3, and her G., and that her T. and J.; v. 6, for our Lord God Almighty hath reigned G., for the Lord that God that Almighty God hath reigned T., Almighty One hath reigned J.; v. 14, warriors G., hosts T. and J.; v. 19, warriors G., hosts T. and J., soldiers G., army T. and J.

Ch. 20, v. 9, which compassed G., and they compassed T. and J.; v. 10, the beast G., that beast T. and J., the false G., that false T. and J.

Ch. 21, v. 10, the great G., that great T. and J.

NOTES ON REVELATION.

From (1) Gt. (2) G. (3) T. (4) Tj. Junius' Notes in T. (5) Junius' Commentary J.

Rev. Ch. 6, v. 9.

- Gt. No Note.
- G. "The souls of the Saints are under the altar which is Christ, meaning that they are in His safe custody in the heavens."
- Tj. Note 7. "The sixth sign is that the holy martyrs which are under the altar whereby they are sanctified, that is received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the justice of God in an holy zeal to advance His Kingdom, and not of any private perturbation of mind in this and the next verse, and that God will in deed, sign and word, comfort them."

Rev. Ch. 9, v. 2.

- Gt. No Note.
- G. Note c. "Abundance of heresies and errors which cover with darkness Christ and His Gospel."
- T.
- Tj. Note 4. "Unto this is added, the smoke of the hellish and infernal spirits, all darke, and darkening all things in heaven and earth. The spiritual darknesses are the causes of all disorder and confusion. For the devil at a time certaine (whereof verse the fift) sent these darknesses into his kingdome that he might at once, and with one impression overthrow all things, and pervert if it were possible ye elect themselves. By this darknesse all spiritual light, both active as of the Sun, and passive, as of the aire which is lightened by the Sunne, is taken away ; and this is that which goeth before the spirits : it followeth of the spirits themselves."

Rev. Ch. 9, v. 3.

- Gt. "Locusts are false teachers, heretikes, and worldly subtyl prelates."
- G. Adds "With Monks, Friars, Cardinals, Patriarchs, Archbishops, Bishops, Doctors, Bachelors and Masters which forsake Christ to maintain false doctrine."
- Gt. "That is secretly to persecute and to sting with their tails as scorpions do, suche is the facion of the hypocrites."

G.

Same.

T.

No Note.

Tj. Note 5.

" A description of the malignant spirits invading the world, taken from their nature, power, forme and order. From their nature, for that they are like unto certaine locusts, in quicknesse, subtilty, hurtfulnesse, number, and suchlike in this verse. From their power for that they are, as the scorpions of the earth, of a secret force to doe hurt. For our battle is not here with flesh and blood, but with powers, &c. Ephesians 6.12. This place of the power of the Devils, generally noted in this verse, is particularly declared afterwards in the three next verses."

Junius' Commentary.
pp. 99/100.

" With this darkness and out of it came an infinite troupe of locusts, that exercised all this spiritual tyranny whereof we speak, namely evil spirits tormenting the world, whose description is here set down according to their nature, power, effects, forme and ordinance. For in regard of their nature they are as it were locusts or grasshoppers in agility and readiness, and in subtilite that cannot be perceived. And for hurting they are like to the scorpions of the earth, saving that the scorpions hurt the bodies, and these the souls with a biting that is deadly. Lastly for number they are as locusts, who use to come without number into hote countries, whereupon arose that proverbe which wee often read of in the holy scriptures."

Rev. Ch. 9, v. 4, 5.

Gt.

Over the infidels whom Satan blindest with the efficacie of error. 2 Thess, 2.c.

G.

For "Over" puts "That is."

T.

No Note.

Tj. Note 6.

" Here that power of the devil is particularly described according to their actions and the effects of the same. Their actions are said to be bounded by the counsell of God ; both because they hurt not all men but only the reprobate (for the godly and elect in whom there is any part of a better life, God gardeth by His decree) whom Christ shall not have sealed, in this verse, and also because they neither had all power nor at all times, no not over those that are their owne, but limited in maner and time, by the prescript of God, verse 5, so their power to afflict the godly is none, and for ye wicked is limited in act and in effect, by the will of God : for the maner was prescribed unto them that they should not slay but torment the wretched world. The time is for five months or for

an hundred and fifty daies that is, for so many years, in which the devils have indeed mightily perverted all things in the world, and yet without that publike and unpunished licence of killing, which afterwards they usurped when ye sixt Angel had blowne his trumpet, as shal be said upon the thirteenth verse. Now this space is to be accounted from the end of that thousand yeres mentioned Ch. 20, 3, and that is from the Pope-dome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickedness as a slave of the devil whom he served, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all manner of treachery to set up and put downe Empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon over the Empire instead of Henrie before named, sending unto him a crowne with this verse annexed unto it, *Petra dedit Petro Petrus diadema Rodolpho*, that is, the Rocke to Peter gave the Crowne, and Peter Rodolph doth renowne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire and conveied over unto his successors the burning brand of the same: who enraged with like ambition never ceased to nourish that flame and to enkindle it more and more: whereby Cities, Common weales and whole kingdomes set together by the eares amongst themselves by most expert cutthroats came to ruine, whilst they miserably wounded one another. This terme of an hundred and fifty yeeres, taketh end in the time of Gregorie the ninth, or Hugolinus Anagniensis (as he was before called) who caused to be compiled by one Raymond his Chapleine and confessor: the body of Decretals and by sufferance of the Kings and Princes, to be published in the Christian world, and established for a law. For by this flight at length the Popes arrogated unto themselves licence to kill whom they would whiles other were unawares: and without fear established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the sist Angel had expressly forbidden, and had hindered until this time. The effects of these bloody actions are declared upon the sixt verse: that the miserable world languishing unto great calamities should willingly run together unto death and preferred the same before life, by reason of the grievousnesse of the miseries that oppressed them."

Ch. 6, 16; Esai Ch. 2, 19; Hose 10, 8.

Rev. Ch. 11, v. 2.

Gt.

Nil.

G. Note d.

Meaning a certain time for God hath limited the times of Antechristes tyranny.

Tj. Note 5.

Or one thousand two hundred and three score days as is said in the next verse, that is, a thousand two hundred and three score years, a day for a year as often in Ezekiel and Daniel, which thing I noted before 2, 10. The beginning of these thousand two hundred and three score years we account from the Passion of Christ whereby (the partition wall being broken down) we were made of two one, Ephesians 2, 14. I say one flock under one shepherd, John, 10, 16. And the end of these years precisely falleth into the popedom of Boniface the eighth who a little before the end of the year of Christ 1294 entered the popedom of Rome in the feast of St. Lucie (as Bergomensis saith) having put in prison his predecessor Coelestinus whom by fraud under colour of oracle he deceived : for which cause there was well said of him, In travit ut vulpes regnavit ut leo mortus ut canis, that is, he entered like a fox, raigned like a lion and died like a dog. For if from 1294 years thou shall take the age of Christ which he lived on the earth thou shalt find there remaineth 1260 years which are mentioned in this place and many others.

Rev. Ch. 13, v. 2.

Gt.

No Note.

G. Note d.

" By these beastes are signified the Macedonians, Persians, and Caldeans, whom the Romans overcame."

Gt.

" That is the devil."

G. Note e.

Same.

Tj. Note 6.

" Swift as the Leopard, easily clasping all things, as the Beare doth with his foote, and tearing and devouring all things with the mouth as doth the Lion."

Tj. Note 7.

" That is, he lent the same unto the beast to use when he perceived that himselfe could not escape, but must needs bee taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20, yet did not he abandon the same utterly from himselfe, but that he might use it as long as he could."

Rev. Ch. 13, v. 16.

Gt.

No Note.

G. Note c.

" Whereby hee renounceth Christ : for as faith, the word, and the Sacraments are the Christians marks,

so this Antichrist will accept none but such as will approve his doctrine : so that it is not enough to confess Christ, and to believe the Scriptures, but a man must subscribe to the Popes doctrine : moreover their Chrismatories, greasings, vowes, othes, and shavings are signs of this marke, in so much as no nation was accepted that had not many of these marked beasts."

T. The mark of the beast.

Tj. Note 23. " The third place is a most wicked and most insolent tyrannie as was sayd before, usurped over the persons of men in this verse, and over their goods and actions, in the next verse. For hee is said, both to bring upon al persons a tyrannous servitude, that as bondslaves they might serve the beast : and also to exercise over all their goods and actions, a pedlerlike abuse of indulgences and dispensations (as they term them) amongst their friends, and against others to use most violent interdictions, and to shoot out cursings, even in natural and civil, private and publike contracts wherein al good faith ought to have place."

T. Note 24. " That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men. singning them in their forehead and hands: and as for the sign left by Christ (of which Chapter 7, 3) and the Holy Sacrament of Baptisme they make as void.

For whom Christ hath joined unto himself by Baptisme this beast maketh challenge unto them by his greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authority and in efficacie."

Notes on Rev. Ch. 13, v. 17.

Gt. He that is not sealed with Antichrist's mark cannot be suffered to live among men.

G. Same as Gt.

T. No Note.

Tj. Note 25. " That is, have any traffique or entercourse with men, but they only which have this annoiting and consecration of Clearkely tonsure, as they call it. Reade Gratian de Consecratione distinct, 5 c. omnes cap. Spiritus, etc., of these matters."

Tj. Note 26. " Here the false prophets doe require three things, which are set downe in the order of their greatnessse, a character, a name, and the number of the name. The meaning is, that man that hath not first their annoyncting and clerical tonsure or shaving: secondly, holy

orders, by receiving whereof is communicated the name of the beast : or finally hath not attained that high degree of Pontifical knowledge, and of the Lawe (as they call it) Canonical, and hath not as it were made up in account and cast the number of the mysteries thereof : for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse."

FROM JUNIUS' COMMENTARY ON REVELATION.

Ch. 13, v. 17, p. 168.

What is meant
by the marke
of the beast.

" As for the marke of the beast it is nothing else in my opinion but that anointing with oile which they use in their Sacrament of Confirmation, and shaving of their clergie, whereby setting a marke upon those persons, and upon their foreheads and hands, they bind their persons and actions unto themselves, and make frustrate the signe or marke of Christ, spoken of before in the 7 chapter, which is holy baptisme. For those whom Christ hath purchased by baptisme, this fierce Antichristian beast plucketh them away to himselfe by confirmation and shaving which for authoritie and efficacy he maketh no conscience to preferre before holy baptisme. And as for bargaining and conversing with one another, of that this beast disposeth at his pleasure and interditeth whome it pleaseth him, as it is very manifest, in that they have made expresse ordinances and decrees in the Canon Law in their favour that have received confirmation, and are consecrated with their clearkelike shaving, as may be seene in the decree, de consecratione dist. 5 c. Omnes c. Sp. sanct., etc., C. de hist. Thus we see what is the spiritual tyrrannie of these marchants, according to the teaching of that false prophet, which is the second beast."

Three several
marks of the
beast.

But because Saint John useth here three expresse marks, whereby we learn that the persons were and are privileged some more than others, according to those degrees wherewith they are marked, we must diligently observe the difference that is here put betweene their marks. For Saint John nameth for the first the marke of the beast, for the second the name of the beast, and for the third the number of the name of the beast. As for the marke of the beast (as we have already declared) in my opinion it is confirmation, wherewith all young men must be marked according to the Popes law, if they minde to have any part in their assemblies and in their ordinarie privileges.

The first Confirmation and Shaving.

This also belongeth to them that are further aduaced who are not onely of the laitie (for to these confirmation belongeth) but are members of the Clergie, to these (I fay) belongeth this clearkelike shaving, whose privileges are at this day stoutly maintained, in so much as the civil Magistrate may take no knowledge of them, nor exercise any authority or judgment whatsoever (they have so surely and cunningly provided for the matter) over those that have this marke, howsoever otherwise they have no more understanding or knowledge of good learning than tithe calfes, as men use to call them.

The second Holy Orders.

By the name of the beast we understand that which is commonly called holy orders, which whosoever taketh upon him, he is in so doing made partaker of the name of this beast, which covereth his impietie and false dealing with the title and cloake of holy things. Hereof it commeth to passe, that many simple souls who have taken upon them the orders of this false beast, howsoever they have charged themselves with the name, yet in deede and in trueth they cease not to be in Christ, and to come and belong to his Church by the mercie of God, beeing Christ his soldiers under the standard of Antichrist, as heretofore the Christians were under the ensigne and amidst the bands of Pagans: so faithfull is our Lord Jesus who knoweth and by his grace preserveth them that belong unto him. Lastly by the number of the name of the beast wee understand that highest degree of knowledge, of calling, and of glorie, which is reverenced of the ignorant world, according to that false perswasion, which this beast hath imprinted in their hearts, touching the Doctors of the Canon Lawe (as it is called) and other great witts that manage the secrets of the beast, who can tell on their fingers endes the mysteries of this beast, and have authority to acquaint others withall, and to traine them up in the knowledge of that wisedome (if it may be called wisedome) which this wicked beast hath put into them.

The third profound knowledge in the Canon Law.

Revelation Ch. 13, v. 18.

Gt.

For he is not God and therefore neither almighty nor eternal.

G.

Such as may be understood by man's reason for about 666 yeeres after this revelation the Pope or Anti-christ began to be manifest in the world : for these characters (Greek letters) signify 666 : and this number is gathered of the small number lateinos which in the

whole make 666, and signifieth Lateinus or Latin which noteth the Pope or Antichrist who useth in all things the Latin tongue and in respect thereof he contemneth the Hebrew and Greek wherein the word of God was first and best written, and because Italy in old time was called Latinum, the Italians are called Latini, so that hereby he noted of what country chiefly he should come.

No Note.

How great and of what denomination this number of the beast is by the which the beast accounteth his wisdom, S. John declareth in these words, Doest thou demand how great it is ? It is so great that it occupieth the whole man, he is always learning and never cometh to the knowledge thereof. He must be a man indeed that doeth attain unto it. Asketh thou of what denomination it is ? Verily it standeth of sixe throughout and perfectly ariseth of all the parts thereof in their several denominations (as they terme then) it standeth of sixe by unities, tennes, hundreds, etc., so as there is no one part in the learning and order Pontifical, which is not either referred unto the head, and as it were the top thereof, or contained in the same, so fitly do all things in this hierarchie agree with one another and with their head. Therefore that cruel beast Boniface the eight doeth command by the number of sixe those Decretals which he perfected : in the proeme of the sixt booke. Which booke (sayeth hee) being to be added unto five other books of the same volume of Decretals, we thought good to name sextum the sixth : that the same volume by addition thereof, containing a senarie or the number of sixe books (which is a number perfect) may yelde a perfect form of managing all things, and perfect discipline of behaviour. Here therefore is the number of the beast who powreth from himself all his parts, and bringeth them all backe againe unto himself by his discipline in most wise and cunning manner. If any man desire more of this, let him read the glosse upon that place, I am not ignorant that other interpretations are brought upon this place : but I thought it my duetie, with the good favour of all, and without the offence of any, to propound my opinion in this point. And for this cause especially, for that it seemeth unto me neither profitable nor like to be true, that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giveth out, imprinteth, as a publike marke of such as bee his, and esteemeth that mark above all others as

the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from his propertie, and condition of that number, whether you respect the name, Latinus or Titan, or another. For these the beast doeth not teach, nor give foorth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these but reprooveth them, and hateth them and think so of this number, with an hatred greater than that of Vatinius.

Chap. 14, v. 6.

Gt. Nil.

G. Note k. By this angel are meant the true ministers of Christ which preach the Gospel faithfully.

Tj. Note 5. This angel is a type or figure of the good and faithful servants of God who God especially from that time of Boniface the eighth hath raised up to the publishing of the Gospel of Christ both by preaching and by writing. So God first near unto the time of the same Boniface used Peter Cassidorus, an Italian: after Arnold as Villa Nova, a Frenchman, then Ockan, Dante, Petrarch, after that Johannes, Derupe Coesa, a Franciscan: after again John Wicklife, an Englishman, and so continually one or another unto the restoring of the truth and enlarging of the church.

Chap. 14, vv. 7 and 8.

Gt. Note e. The Gospel teacheth us to fear God and honour Him.

Gt. "—" Which signifieth the great confusion of the Popish Kingdom.

G. Note m. Signifying Rome for as much of the vices which were in Babylon are found in Rome in greater abundance as persecution of the Church of God, oppression and slavery with destruction of the people of God, confusion, superstition, idolatry, impiety: and as Babylon the first monarchy was destroyed so shall this wicked kingdom of antichrist have a miserable ruin though it be great and seemeth to extend throughout all Europa.

Tj. Note 6. That is, Babylon is destroyed by the sentence and judgment of God: the execution whereof S. John describeth Chap. 18. And this voice of the ministers of Christ hath continued since the time that Babylon

(which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God.

Ch. 17, v. 15.

- | | |
|--------------|--|
| Gt. | None. |
| G. | None. |
| Tj. Note 31. | This is the other member of the generation I said v. 7, belonging unto the harlot showed in the vision, v. 3. In this history of the harlot these three things are distinctly propounded: what is her magnificence in this verse: what is her fall, and by whom it shall happen unto her in the two verses following. And lastly, who that harlot is in the last verse. This place which by order of nature should have been the first is, therefore, made the last, because it was more fit to be joined with the next chapter. |
| Tj. Note 32. | That is as unconstant and variable as are the waters. Upon this foundation sitteth the harlot as queen, a vain person upon that which is vain. |

Chap. 17, v. 16.

- | | |
|--------------|---|
| Gt. | None. |
| G. Note p. | Divers nations, as the Gothes, Vandales, Hunnes, and other nations which were once subject to Rome, shall rise against it, and destroy it. |
| Tj. Note 33. | The ten kings, as verse 12. The accomplishment of this fact and event is daily increased in this our age by the singular providence and most mighty government of God, wherefore the facts are propounded in this verse and the cause of them in the verse following. |

Ch. 17, v. 17.

- | | |
|--------------|---|
| Gt. | None. |
| G. Note q. | That instead of doing homage to Christ Jesus, they should be cast into a reprobate sense to serve Anti-christ, and to dedicate themselves and theirs wholly unto him. |
| Tj. Note 34. | A reason rendered from the chief efficient cause which is the providence of God by which alone St. John by inversion of order affirmeth to have come to pass, both that the kings should execute upon the harlot that which pleased God and which he declared in the verse next before-going, and also that by one consent and counsel they should give their king- |

dom unto the beast, etc., verse 13, 4. For as these being blinded have before depended on the becke of the beast that lifteth up the harlot, so it is said that afterwards it shall come to pass that they shall turn back and shall fall away from her when their hearts shall be turned into better state by the grace and mercy of God.

Ch. 17, v. 18.

- | | |
|--------------|---|
| Gt. | None. |
| G. | None. |
| Tj. Note 35. | That is Rome, that great city or only city, as Justinian calleth it, the king and head whereof was then the Emperor but now the Pope since that the condition of the beast was changed. |

Rev. Ch. 20, v. 3.

The first whereof (continuing this history with the end of the twelfth chapter) is the 36 year from the passion of Christ, when the Church of the Jews being overthrown, Satan assayled to invade the Christian Church gathered of the Gentiles, and to destroy part of his seed, Ch. 12, 17.

- | | |
|------------|--|
| Gt. | Nil. |
| G. Note d. | After this terme Satan had greater power than he had before. |
| Tj. | "The thousandth yeere falleth precisely upon the times of that wicked Hildebrand, who was called Gregory the seventh, a most damnable Necromancer and sorcerer, whome Satan used as an instrument when he was loosed out of bonds, thence forth to annoy the saints of God with most cruell persecutions, and the whole world with dissensions, and most bloody warres." |

As Benno the Cardinal reported at large. And this is the first victory gotten over the dragon in the earth.

CHAPTER VII.

SOURCES OF INFORMATION.

THE HISTORICAL CATALOGUE OF THE BRITISH AND FOREIGN BIBLE SOCIETY. This is the most valuable record of the editions of the Bible.

The Library contains 28 editions of Tindale's New Testament : 5 editions of Coverdale's Bible and 9 of his New Testament : 4 editions of Matthew's Bible : 2 of Taverner's Bible, 1 of his New Testament, and 4 of the very scarce portions : 20 editions of the Great Bible : 97 editions of the Geneva Bible, besides 23 other editions of the Geneva Testament : 18 editions of the Bishops' Bible (a complete set), and 24 other editions of the Bishops' Testament. Each copy is carefully described as to size, type, number of folios, and additional matter, so that it can be accurately distinguished from other editions. Notes attached to the entries give information of value as to their history and comparison with other entries.

The collection of Mr. Francis Fry of Bristol—over 1,200 volumes—was acquired after his death for £6,000.

The Catalogue was compiled and edited by Rev. T. H. Darlow and Rev. H. F. Moule. It gives under date 1641 the tract by Scintilla, which throws a flood of light upon the Bible Trade in the reigns of James I and Charles I.

The Catalogue is divided into 4 Parts : Part 1 English : Parts 2-4 Polyglots and Languages other than English. Part 2 includes editions in French, German, Italian, etc. Part 3 includes Greek, Hebrew and Latin editions. The editions in Latin numbered from 6,077 to 6,316, including 13 editions of Junius' works.

The Librarian has kindly informed me that the following editions of the Genevan Bible have been recently added to Bible House Library:—

- 1593?—New Testament, John Legate, Cambridge. 32mo. Tomson's Revision, 76 x 45 mm. 166a.
- 1596—Bible. London, by the Deputies of C. Barker, 1596, 8vo. Text : O.T., pp. 1-328. Apocrypha ends on p. 405. N.T. ends on p. 513. 161 x 110 mm. 177a. Apocrypha wanting in this copy.
- 1600—New Testament. R. Barker : London, 1600, 32mo. Tomson's Revision, 352ff. Cf. Nos. 163, 166a. 75 x 33 mm. 198a.
- 1608—Bible. London, R. Barker, 1608. Genesis 1.3. "Then God Sayd . . ." 220 x 160 mm. 226a.
- 1609—New Testament. R. Barker . . . 1609. 32mo. Tomson's revised version. Text ends on GG8b. 110 x 75 mm. 230a.

LAMBETH LISTS.

LAMBETH LISTS 1 and 2.—These are the oldest lists of Bibles in English. No 1 printed first in 1776. The title of No. 1 is a list of the various editions of the Bible and parts thereof in English, from the year 1526. (From a Manuscript No. 1140 in the Archiepiscopal Library at Lambeth, much enlarged and improved), 1776.

No. 2 printed in 1778 the title is “A list of various editions of the Bible and parts thereof in English, from 1526 to 1776. A manuscript list of English Bibles copied from one compiled by the late Mr. Joseph Ames presented to the Lambeth Library by Dr. Gifford hath furnished some part of this publication : later discoveries of several learned Gentlemen have supplied the rest, 1778.”

The following 19 entries in the Supplemental List are from the Lambeth lists, 4, 5, 9, 12, 17, 18, 25, 26, 28, 32, 33, 42, 43, 53, 60, 61, 63, 65, 66.

Cotton omits 4 and 18 and thinks 5 doubtful.

Cotton gives a full account of the various editions of these lists in the preface to his book, pp. xi-xiii.

LEA WILSON'S CATALOGUE OF BIBLES, Etc.

LEA WILSON'S CATALOGUE of Bibles, Testaments, Psalms and other books of the Holy Scriptures in English *in his collection*, 1845.

It describes 311 Bibles: 154 New Testaments: 258 Psalms: 271 Parts. Detailed description of the books is given in most cases, but not so precisely as in the Historical Catalogue.

The list includes 69 Genevan Bibles of which 31 are Tomson's revision, and 18 New Testaments of which 15 are Tomson's revision.

The following numbers in Supplemental List are from Lea Wilson's Catalogue, 11, 35, 37, 44, 56, 57, 62, 64, 68.

DR. COTTON—REV. HENRY, D.C.L.—EDITIONS OF THE BIBLE and parts thereof, 1st edition 1831, 2nd edition 1852.

Dr. Cotton's List of Editions in order of date is the precursor of the Historical Catalogue. He does not give details that enable an edition to be identified, such as number of folios in each section of the Bible, Old Testament often divided into two parts (Genesis to Job and Psalms to Malachi), Apocrypha and New Testament. He omits in some cases to distinguish editions containing Tomson's New Testament from pure Genevan. Nor does he specify the supplementary matters such as Tables of Persons and Things, etc., but his work was of great value to his successors. He specifies the places where most of the editions were found. 10 editions in Supplemental List are from Cotton, viz.—Nos. 22, 27, 36, 38, 39, 40, 47, 49, 51, 67. It is difficult to know whether Cotton and Anderson have independent evidence of editions which are in both lists, and in the Lambeth Lists. Both, certainly, checked the Lambeth Lists, see his notes on these pp. xi-xiii.

DORE, J. R., OLD BIBLES, London, 2nd ed., 1888.

An account of all English Bibles from Tyndale's New Testament, 1526 to Authorized version 1611, including Whittingham's New Testament (11 pp.) and Genevan Bible (36 pp.).

His collection of Bibles included 24 Genevan Bibles and 12 Genevan New Testaments. He reproduces several title pages. He gives details of the contents of the books fuller than the information given in Anderson's Annals or Eadie's English Bible, but the short reference to Junius' Notes on Revelation is quite inadequate.

Nos. 6, 10, 23, 30, in Supplemental List are from Dore's collection.

WESTCOTT'S HISTORY OF THE ENGLISH BIBLE.

WESTCOTT, B. F., D.D. General view of the HISTORY OF THE ENGLISH BIBLE.—I have taken the sources of the English versions from this book and give in the appendix his table of the versions used by different translators, page 45.

POCOCK'S ARTICLES IN "SATURDAY REVIEW" AND "BIBLIOGRAPHER."

POCOCK, REV. NICHOLAS. ARTICLES IN "SATURDAY REVIEW," 1880, 25th September, 6th and 27th November, and 7 articles in "BIBLIOGRAPHER," vols. 2-5, 1882-1884.

These contain the best account of the editions of the Genevan Bible that I have come across. He describes minutely the changes and peculiarities in the various editions and the appearance of Tomson's New Testament in 1576 and of Junius' Notes on Revelation incorporated with Tomson's New Testament after 1598, but inserted as a separate book in some Tomson Bibles of 1594-1598. He has also articles on the Bishops' Bible in Vol. 1, 1882. In Part VII, February, 1884, he discusses the Calvinism of the Tomson Notes, and in Vol. 6, 1884, he tells how words from *Codex Bezae* are inserted in the New Testament of 1557 although the *Codex* was not brought to Geneva till 1562.

I think it would be worth while to reprint these articles in full.

LIBRARY OF TRINITY COLLEGE.

The LIBRARY OF TRINITY COLLEGE has 25 Genevan Bibles and 1 Tomson New Testament. Of these 19 are part of the Loftie Collection of Bibles purchased from the Rev. W. J. Loftie in 1872. There are 166 Bibles in this collection of which 120 are A.V., 21 are Genevan, 11 are Versions prior to A.V., viz.:—2 Tyndale's N.T., 2 Wycliffe, 1 Cranmer's, 1 Matthew's, 5 Bishop's, 10 are Latin, etc., 4 Rheims and Douay. There are no copies of the editions printed in Geneva, 1560-1570. The folio Bible of 1578 is a fine copy. It has two versions of the Psalms in parallel columns. The Bible of 1592 is also a fine copy, it is the first Tomson folio. The Tomson Bible of 1598 has

Junius' Notes on Revelation inserted at the end. There are 5 Tomson Bibles wrongly dated 1599 printed abroad probably after 1616, I have not identified these with the entries in H.C., see the discussion in H.C. and Lea Wilson's Catalogue.

BRITISH MUSEUM CATALOGUE OF BIBLES.

BRITISH MUSEUM CATALOGUE of Bibles and New Testaments contains about 90 editions of Genevan Bibles and New Testaments. Two editions in Supplemental List are from it—Nos. 19 and 54.

EADIE LIBRARY, GLASGOW.

EADIE LIBRARY, TRINITY COLLEGE, GLASGOW.—This Library was presented to the College by the late Dr. John Eadie, author of the "English Bible," a History of the various English Translations, 2 vols. 1876. A valuable book but does not contain any list of editions. It has an excellent index. It contains about 18 editions of the Genevan Bible which the Librarian, Dr. Buchanan, allowed me to examine, and I identified 3 as not in H.C. They are Nos. 34, 48, 58, in the Supplemental List.

JOHN RYLAND'S LIBRARY, MANCHESTER.

JOHN RYLAND'S LIBRARY.—The Librarian, Dr. Guppy, has kindly sent me a note of 4 Genevan New Testaments. Tomson's Edition 16mo, Barker, London, Nos. in list 1581 13, 1587 No. 20, 1589 No. 24, 1611 No. 59, which are not in H.C.

TYPOGRAPHICAL ANTIQUITIES.

TYPOGRAPHICAL ANTIQUITIES, 3 volumes. London, 1785, 1786, 1790. A new edition of the work of Joseph Ames by William Herbert. It contains lists of books of British printers from Caxton to 1612.

ANDERSON, CHRISTOPHER.—"The Annals of the English Bible," 1525-1844, in two volumes, London, 1845.

A very full account of the English versions of the Bible, and at the end a list of all editions up to 1611, but no details are given except date, size, printer, and name of owner or authority. The list is numbered 1 to 147 Bibles, and 1 to 130 Testaments. No index.

APPENDIX I

SUMMARY OF THE VERSIONS USED BY SUCCESSIVE TRANSLATORS.

(From Westcott's History of the English Bible, pp. 290-294).

ENGLISH TRANSLATIONS.

1525—Tindale's New Testament	Erasmus, Luther.
1534—Tindale's revised N.T.	First edition Luther, Complutensian Readings, Erasmus.
1535—Coverdale's Bible	Vulgate, Luther, Zurich, Pagninus, Tindale.
1537—Matthew's Bible	Tindale, Coverdale.
1539—Great Bible	Matthew, Munster, Erasmus, Complutensian Polyglot.
1539—Taverner's Bible	Matthew's, Vulgate, Greek Text.
1557—Genevan Testament	Tindale, Beza.
1560—Genevan Bible	Original Texts Great Bible, Leo Juda, Beza, French Version.
1576—Tomson's Revised Genevan Testament	Genevan Bible, Beza, Greek Text.

FOREIGN TRANSLATIONS.

1516'19'22—Erasmus Greek Testament.
1520—Complutensian Polyglot.
1522—Luther's New Testament.
1523—,, Pentateuch.
1524—,, Historical and Poetical Books of the Old Testament.
1524—Zurich Version of the Prophets.
1527-29—Zurich Version finished.
1528—Sanctes Pagninus' Latin Version of the Bible.
1534—Luther's Bible published.
1534-5—Seb Munster's Latin Version of the Old Testament.
1534—Lefevre's French Version.
1535—Olivetan's French Version.
1543—Leo Juda's Latin Version.
1550—Stephens' Third Edition of the Greek Testament.
1551—Castalio's Latin Version.
1556—Beza's Latin Version of the New Testament.
1558—Olivetan's Bible, Revised Edition.
1559—Beza's Greek Testament with Latin Version.
1565—Beza's Second Edition of above.
1579—Tremellius' Latin Version of the Old Testament. Junius' Latin Version of the Apocrypha.
1582—Beza's Third Edition of Greek Testament.
1588—French Bible revised by Pastors at Geneva.

APPENDIX II

THE BIBLE IN IRELAND IN THE 16th CENTURY.

No Bible was printed in Ireland in the Sixteenth Century. The only reference to Bibles in the historical records of the sixteenth century is the statement in "Annals of Ireland," by Sir James Ware, under the year 1559 (page 3) as follows :—

"Doctor Heath, Archbishop of York, sent to the two Deans and Chapters of Dublin, viz. of Christ's Church and St. Patrick, a large Bible to each, to be placed in the middle of their Quiers, which two Bibles, at their first setting up to the Publick view, caused a great Resort of People thither on purpose to Read therein, for the small Bibles were not common then as now ; and it appears by the account of John Dale a bookseller, that he sold Seven Thousand Bibles in Two Years' time, for the booksellers of London, when they were first Printed, and brought over into Ireland, in the year, 1566."

This entry is the only source of the statements about the Bible in Ireland made by historians.

Bishop Mant in his "History of the Church of Ireland," Vol. 1, pages 265-6, says :—

"It appears from the account of John Dale, a bookseller, that in two years' time he sold 7,000 copies for the booksellers in London, when the book was first printed and brought over into Ireland in the year 1599." (*sic*).

Canon Jourdan, in the "History of the Church of Ireland," Vol. 2, page 310, says :—

"The two Bibles sent to the Dublin cathedrals by Archbishop Heath of York were eagerly read, and the reading was hearkened to eagerly by large numbers of persons. Here, likewise, and probably throughout the country districts, the seven thousand copies of the Bible brought over from London in 1599 (*sic*) were disposed of within two years."

Bagwell, in his History of "Ireland Under The Tudors," Vol. 2, page 354, says :—

"A large Bible presented by Archbishop Heath to one or both of the Dublin cathedrals was eagerly read, and more than 7,000 copies are said to have been bought for the Irish market in two years ; but they can have been of little use to those who did not know a word of English."

But in "Typographical Antiquities" edited by William Herbert in the list of books printed by Richard Grafton the following is entered under the year 1566:—in vol. I page 538.

1566. The Bible. In officina Rich Grafton Octavo.

Many writers say that probably it is this Bible which came to Ireland in 1566, but they do not give any evidence in support of the statement.

I suggest that the following facts are important :—

Sir Henry Sidney came to Ireland in January 1565/6. Professor Curtis says, "he was instructed to enquire into the best means available of establishing Christ's religion among the people." He would enquire what had been already done to promote the Reformation, and he would find that the Book of Common Prayer of Edward VI had been printed in Dublin by Humphrey Powell in 1551. We then find that Articles of Religion were printed by H. Powell in 1566. Would he not enquire about Bibles and, finding none, is it not a reasonable conjecture that he got the Bibles printed by Grafton and arranged for their importation? Note both Bishop Mant and Canon Jourdan give the date incorrectly 1559 instead of 1566. Mr. Bagwell gives no date and does not mention the printing of the Book of Common Prayer or the Articles. Dr. Edwards in his book "Church and State in Tudor Ireland" expresses doubt as to the correctness of the statement in Ware's Annals (page 176 note) but he makes no reference to the record that Grafton printed an 8vo edition in 1566.